

THE CHURCH AS A SOCIAL CENTER

A Broader Sphere for Religion—New Field for the Rural Church.

By Peter Radford

Lecturer National Farmers' Union.

The social duty of the rural church is as much a part of its obligations as its spiritual side. In expressing its social interest, the modern rural church does not hesitate to claim that it is expressing a true religious instinct and the old-time idea that the social instincts should be starved while the spiritual nature was overfed with solid theological food, is fast giving way to a broader interpretation of the functions of true religion. We take our place in the succession of those who have sought to make the world a fit habitation for the children of man when we seek to study and understand the social duty of the rural church. The true christian religion is essentially social—its tenets of faith being love and brotherhood and fellowship. While following after righteousness, the church must challenge and seek to reform that social order in which moral life is expressed. While cherishing ideals of service, the rural church which attains the fullest measure of success is that which enriches as many lives as it can touch, and in no way can the church come in as close contact with its members as through the avenue of social functions.

The country town and the rural community need a social center. The church need offer no apology for its ambition to fill this need in the community. If an understanding of its mission brings this purpose into clear consciousness, the structure of a rural community is exceedingly complex; it contains many social groups, each of which has its own center, but there are many localities which have but one church and although such a church cannot command the interest of all the people, it is relieved from the embarrassment of religiously divided communities.

Social Needs Imperative.

The average country boy and girl have very little opportunity for real enjoyment, and have, as a rule, a vague conception of the meaning of pleasure and recreation. It is to fill this void in the lives of country youth that the rural church has risen to the necessity of providing entertainment, as well as instruction, to its membership among the young. The children and young people of the church should meet when religion is not even mentioned. It has been found safest for them to meet frequently under the direction and care of the church. To send them into the world with no social training exposes them to grave perils and to try to keep them out of the world with no social privileges is sheer folly. There is a social nature to both old and young, but the social requirements of the young are imperative. The church must provide directly or indirectly some modern equivalent for the husking bee, the quilting bee and the singing schools of the old days. In one way or another the social instincts of our young people must have opportunity for expression, which may take the form of clubs, parties, picnics or other forms of amusement. One thing is certain, and that is that the church cannot take away the dance, the card party and the theatre unless it can offer in its place a satisfying substitute in the form of more pleasing recreation.

Universal Instinct for Play.

In providing for enjoyment the church uses one of the greatest methods by which human society has developed. Association is never secure until it is pleasurable; in play the instinctive aversion of one person for another is overcome and the social mood is fostered. Play is the chief educational agency in rural communities and in the play-day of human childhood social sympathy and social habits are evolved. As individuals come together in social gatherings, their viewpoint is broadened, their ideals are lifted and finally they constitute a cultured and refined society. It is plain, therefore, that the church which aims at a perfected society must use in a refined and exalted way the essential factors in social evolution and must avail itself of the universal instinct for play. If the church surrounds itself with social functions which appeal to the young among its membership, it will fill a large part of the lamentable gap in rural pleasures and will reap the richest reward by promoting a higher and better type of manhood and womanhood.

Classified ads in the Bonanza will reach the homes of all in Tonopah. Try an ad to rent your rooms and for table board.

ASSESSMENT NOTICE

Tonopah Gypsy Queen Mining Company

Location of principal place of business, and location of works, Tonopah, Nye County, Nevada.

Notice is hereby given that at a meeting of the Board of Directors, held on the 24th day of June, 1915, an assessment (No. 1) of One-Half Cent per share was levied upon the capital stock of the corporation, payable immediately in United States gold coin, to the Secretary, at the office of the Company, Room 245 Russ Building, San Francisco, California.

Any stock upon which this assessment shall remain unpaid on the 15th day of July, 1915, will be delinquent and advertised for sale at public auction, and unless payment is made before, will be sold on Tuesday, the 17th day of August, 1915, to pay the delinquent assessment, together with the cost of advertising and expenses of sale.

By order of the Board of Directors,
CHARLES D. OLNEY,
Secretary,
Office, Room 245 Russ Building, San Francisco, California.

SCOOP THE CUB REPORTER



THE RURAL CHURCH

THE FARMERS THE CUSTODIANS OF THE NATION'S MORALITY.

Co-operation of Church, School and Press Essential to Community Building.

By Peter Radford

Lecturer National Farmers' Union.

The church, the press and the school form a triple alliance of progress that guides the destiny of every community, state and nation. Without them civilization would wither and die and through them life may attain its greatest blessing, power and knowledge. The farmers of this nation are greatly indebted to this social triumvirate for their uplifting influence, and on behalf of the American plowmen I want to thank those engaged in these high callings for their able and efficient service, and I shall offer to the press a series of articles on co-operation between these important influences and the farmers in the hope of increasing the efficiency of all by mutual understanding and organized effort. We will take up, first, the rural church.

The Farmers Are Great Church Builders.

The American farmer is the greatest church builder the world has ever known. He is the custodian of the nation's morality; upon his shoulders rests the "ark of the covenant" and he is more responsive to religious influences than any other class of citizenship.

The farmers of this nation have built 120,000 churches at a cost of \$750,000,000, and the annual contribution of the nation toward all church institutions approximates \$200,000,000 per annum. The farmers of the United States build 22 churches per day. There are 20,000,000 rural church communicants on the farm, and 64 per cent of the total membership of all churches reside in the country.

The farm is the power-house of all progress and the birthplace of all that is noble. The Garden of Eden was in the country and the man who would get close to God must first get close to nature.

The Functions of a Rural Church. If the rural churches today are going to render a service which this age demands, there must be co-operation between the religious, social and economic life of the community.

The church to attain its fullest measure of success must enrich the lives of the people in the community it serves; it must build character; develop thought and increase the efficiency of human life. It must serve the social, business and intellectual, as well as the spiritual and moral side of life. If religion does not make a man more capable, more useful and more just, what good is it? We want a practical religion, one we can live by and farm by, as well as die by.

Fewer and Better Churches. Blessed is that rural community which has but one place of worship. While competition is the life of trade, it is death to the rural church and moral starvation to the community. Petty sectarianism is a scourge that blights the life, and the church prejudice saps the vitality of many communities. An over-churching community is a crime against religion, a serious handicap to society and a needless tax upon agriculture.

While denominations are essential and church pride commendable, the high teaching of universal Christianity must prevail if the rural church is to fulfill its mission to agriculture. We frequently have three or four churches in a community which is not able to adequately support one. Small congregations attend services once a month and all fail to perform the religious functions of the community. The division of religious forces and the breaking into fragments of moral efforts is oftentimes little less than a calamity and defeats the very purpose they seek to promote.

FALLON DOCTOR HEADS

THE STATE ASSOCIATION Dr. J. C. Ferrell of Fallon was elected president of the State Medical association at the recent meeting of that organization in Reno. Dr. Ferrell had been vice-president prior to being elected president.



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Programs and By-Laws.

Invitations and Society Work of all kinds.

Besides the general run of printing you use every day.

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TRAIN CHANGES

Train No. a. m.
24 arrives from S. F. and Reno 7:50
24 leaves for Goldfield 8:10
23 arrives from Goldfield 9:42
23 leaves for Reno and S. F. 9:52

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Leave Mizpah Hotel 3:30 P. M.
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ASSESSMENT NOTICE

Rescue-Eula Mining Company

Location of principal place of business, and location of works, Tonopah, Nye County, Nevada.

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By order of the Board of Directors,
CHARLES D. OLNEY, Secretary,
Office, Room 245 Russ Building, San Francisco, California.